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﴿The Case of Baba Ni'matullah Nakhjivani﴾ and His Sharh-i Gulshan-i Raz

DR.NAJDAT TOSUN*

ABSTRACT

In Ottoman period many Sufis, especially Naqshbandis and Mawlavis have authored books in Persian. In this essay, these works were divided into four groups as "Persian Dictionaries, Persian Grammar Books, Original Written Persian Books and Persian Commentaries" and some examples were given. In addition, further information on Baba Ni'matullah Nakhjivânî and his *Sharh-i Gulshan-i Râz* was given. Persian works written by Ottoman Sufis are mostly on Sufism. These Sufis, by writing Persian works, made both important contribution to Persian literature and constructed a bridge between Turkish and Persian cultures.

Key Words: Ottoman, Sufis, Persian, literature, culture, Baba Ni'matullah Nakhjivânî, Sharh-i Gulshan-i Râz.

ÖZET

Osmanlı döneminde Anadolu'da birçok sûfî, özellikle Nakşbendî ve Mevlevîler Farsça eser yazmışlardır. Bu tebliğde, bu eserler "Farsça Lügatlar, Farsça Grameri Kitapları, Farsça Müstakil Telif Eserler ve Farsça Şerhler"

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şeklinde dört gruba ayrılmış ve örnekler verilmiştir. Anadolu sûfîlerinden olup Farsça eser yazan Baba Ni'metullah Nahcivânî ve *Şerh-i Gülşen-i Râz* isimli eseri hakkında ise daha detaylı bilgi verilmiştir. Osmanlı sûfîlerinin yazdığı Farsça eserler genellikle tasavvufî konular üzerinedir. Bu şahıslar yazdıkları Farsça eserlerle hem Fars dili ve edebiyatına önemli bir katkı sağlamış, hem de Türk ve Fars kültürleri arasında bir köprü olmuşlardır.

Introduction:

During the Ottoman period many Sufis wrote some of their books in Persian in addition to the many commentaries on Persian works. In that way, they both made contribution to Persian literature and helped the dissemination of the learning of Persian in Ottoman lands, and established a bridge between the Ottoman and Persian cultures. They acted as the ambassadors of culture between the two nations. Among Sufis, Naqshbandis and Mawlawis had a particular interest in Persian language.

Mawlawis understandably learnt Persian in order to understand Rûmî's great work *Mathnawî* as well as his other works. Similarly Naqshbandis learnt Persian in order to appreciate the great works of Attâr, Rûmî, Jâmî and the great Naqshbandi works of Central Asia and India such as *Fasl al-khitâb*, *Rashahât-i 'ayn al-hayât* and *Maktûbât-i Imâm-i Rabbânî*. Most of the Persian works were written by the Sufis who emigrated from India and Central Asia, since they spoke Persian as their native language. In this essay, I will only examine those works which are written by the Naqshbandis. In addition, I will give further information on Baba Ni'matullah Nakhjivânî and his *Sharh-i Gulshan-i Râz*.

1. Persian Works of Some Ottoman Sufis:

The works of the Sufis in Ottoman Period can be divided as "original written books" and "commentaries on the Persian works". We also have "dictionaries" from Persian to Turkish and "Persian grammar books" written by Sufis, hence we have four kinds of works. We will not include the translation made into Turkish from Persian as well as the Turkish commentaries on Persian works due to their large quantity.

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1.1. Dictionaries: We can give two examples of dictionaries from Persian to Turkish by Ottoman Naqshbandi Sufis.

1.1.1. *Lughat-i Fârsî* or *Lughat-i Ni'matullah*, by Shaykh Ni'matullah b. Ahmad of Sofia (d. 969/1562)¹ He was born in Sofia and moved Istanbul. He became a Naqshbandi disciple in Istanbul. His sufi chain is as follows: Bahâuddin Nakshband, Alâuddin Attâr, Ya'qûb Charkhî, Ubaydullah Ahrâr, Abdullah Ilâhî Simâvî, Amîr Ahmad Bukhârî, Mahmûd Chalabi, Abdullatîf Efendi and Shaykh Ni'matullah of Sofia.

Lughat-i Fârsî is divided into three chapters: verbs, particles, and nouns. The author benefited from the earlier works and also added his personal insight to the dictionary. Unfortunately the work is unpublished and it has many copies in Istanbul libraries².

1.1.2. *Navâdir al-amthâl*, by Mirak Muhammad Naqshbandî Tâshkendî (d. after 1022/1613). This is a dictionary of idioms from Persian to Turkish³. Although we do not have much information about the author, it is known that he was born in Tashkent and immigrated to the Ottoman lands in the beginning of 17th century. He wrote *Navâdir al-amthâl* in order to explain the Persian idioms in the year 1020 A.H. (1611 A.D.).

1.2. Persian Grammar Books: The following two works are good examples of grammar books written by the Ottoman Sufis.

1.2.1. *Qavâ'id-i Fârsiyye*, by Muhammad Murâd b. Abdulhalîm Naqshbandî (d. 1264/1848). The author is from the Mujaddidiyya branch of Naqshbandiyya order and he acted as the shaykh of the Murâd Mollâ Sufi lodge in Istanbul's

¹ For his life see. Ismail Baghdâdî, *Hadiyyat al-ârifîn*, Istanbul 1951-1955, vol. II, p. 497; E. Bertels, "Ni'mat Allah b. Ahmad", *The Encyclopaedia of Islam*, Leiden 1995, vol. VIII, p. 44.

² *Lughat-i Fârsî*'s manuscripts can be found in: (Istanbul) Sulaymaniya Library, Haji Mahmud, no. 5484 (194 folios); Beyazit Devlet Library, Veliyyuddin, no. 3814 (242 folios); Millet Library, Ali Emiri Lugat, no. 105 (289 folios); Marmara University İlahiyat Faculty Library, Öğüt, no. 1188, (197 folios); same library, Genel, no. 24 (249 folios).

³ Tâshkendî, *Navâdir al-amthâl*, Suleymaniye Library, Serez, no. 3822, ff. 11b-77a.

Fatih-Çarşamba district⁴. This work was quite popular and it was printed 32 times between 1835 and 1911⁵.

1.2.2. *Qavâ'id-i Fârsî*, by Ali Bahjat Qonavî (d. 1238/1822). He was born in 1140 (1727) in Konya and died in 1238 (1822) in Istanbul. He had affiliation with both Mawlawi and Naqshbandi Mujaddidi orders. He acted as the master of Selimiye Tekkesi (sufi lodge) in Uskudar, Istanbul⁶. His work *Qavâ'id-i Fârsî* has not been published yet⁷.

1.3. Perian Works Authored by the Ottoman Sufis: The following works are good examples to the original works authored by the Ottoman Sufis.

1.3.1. *Najât al-arvâh min danas al-ashbâh*, by Abdullah Ilâhî Simâvî (d. 896/1491). Abdullah Ilâhî was born in Simav town of Kütayha, he studied in Istanbul and later moved Samarkand. Over there he became the disciple of Ubaydullah Ahrar. Having attained his spiritual perfection and permission to teach the path after his training in Buhara and Samarkand he returned to his original hometown Simav. After some time he moved Istanbul to continue to give guidance in Sufi matters but later he moved Greece and settled in Yiannitsa, where he died in 896 A.H. He wrote his works both in Turkish and Persian⁸. In *Najât al-arvâh min danas al-ashbâh*, one of his Persian books, he

4 See for his life: Bursalı Mehmed Tâhir, *Osmanlı Muellifleri*, Istanbul 1333/1915, vol. I, p. 133; Huseyn Vassâf, *Safina-i Avliyâ*, Suleymaniye Library, Yazma Bağışlar, no. 2306, vol. II, p. 236-237; Hür Mahmut Yücer, *Osmanlı Toplumunda Tasavvuf* (19. Yüzyıl), Istanbul 2003, p. 279-282.

5 *Qavâ'id-i Fârsiyye*'s printed form can be found in Suleymaniye Library, İbrahim Efendi, no. 597.

6 For his life and works see: Huseyn Vassâf, *Safina-i Avliyâ*, vol. II, p. 100-108; Mehmed Tâhir, *Osmanlı Muellifleri*, vol. I, p. 47; Nihat Azamat, "Ali Behçet Efendi", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, Istanbul 1989, vol. II, p. 382. Naqshbandi silsila of Ali Bahjat Efendi: Ahmad Sirhindî, Muhammad Ma'sûm, Ahmad Jûryânî Yakdast, Abû Abdullah Muhammad Samarqandî, Arabzâda Ilmî Mehmed Efendi, Najjârzâda Mustafa Rizâ, Mehmed Âgâh, Muhammad Amîn Karkukî, Ali Bahjat Qonevî.

7 Qonavî, *Qavâ'id-i Fârsî*, Suleymaniye Library, Tâhir Ağa Tekkesi, no. 710, (61 ff.)

8 For his life and works, cf. Lâmi'î Chalabi, *Nafahât al-uns Tercumesi*, Istanbul 1289/1872, p. 461-464; Majdî Mehmed, *Hadâiq al-Shaqâik*, Istanbul 1269/1853, p. 262-263; Mehmed Tâhir, *Osmanlı*

deals with the subject of following the permitted (rukhsah) or decisive ('azîmah), malâmat, tawhîd (unity), khavâtir and murâqaba (contemplation). The work has been not published⁹.

1.3.2. *Dîvâncha*, by Amîr Ahmad Bukhârî (d. 922/1516). Ahmad Bukhârî is the disciple of Abdullah Ilahi who is just mentioned above. He also became his spiritual successor later. He emigrated from Mâvarâunnahr (Transoxiana) to Anatolia (Turkey) and established his Sufi lodge in the Fatih district of Istanbul under his own name as Amir Bukhârî Tekkesi. His Persian poetry book named as *Dîvâncha* is yet unpublished. It contains 2 qasidahs, 54 ghazals, 1 rubâ'î, 1 verse (bayt) and a Turkish ghazal¹⁰.

1.3.3. *Hujjat al-abrâr*, by Ahmad b. Mahmûd Hazînî (d. after 1002/1593). The author has both Naqshbandi and Yasawi affiliation. His Naqshbandi silsilah is as follows: Ubaydullah Ahrâr, Muhammad Qâdî, Ahmad Kâsânî, Muhammad Islâm Jûybârî, Khâja Sa'd, Mulla Amin, Ahmad b. Mahmûd Hazînî¹¹. Hazînî who has moved from Central Asia to Ottoman lands wrote works both in Persian and Turkish. His work which is written in Istanbul in the year 996 (1588) named as *Hujjat al-abrâr* deals with the Naqshbandi and Yasawi manners of conduct in the Sufi path. A copy of the book can be found in Paris National Library¹².

1.3.4. *Mukhtasar al-valâya*, by Abû Abdullah Muhammad Samarqandî (d. 1116/1704). The author has his silsilah from the Mujaddidi branch of Naqshbandi order. His silsilah is as follows: Ahmad Sirhindî, Muhammad Ma'sûm, Ahmad Jûryânî Yakdast, Abû Abdullah Muhammad Samarqandî. He

Muellifleri, vol. I, p. 91; Baghdâdî, Hadiyyat al-ârifîn, vol. I, p. 470; Necdet Tosun, Bahâeddîn Nakşbend. Hayatı, Görüşleri, Tarikatı, Istanbul 2002, p. 270-274.

9 Simâvî, Najât al-arvâh min danas al-ashbâh, Suleymaniye Library, Pertev Pasha, no. 634, ff. 72b-118a.

10 Bukhârî, Dîvâncha, Millet Library, Ali Emiri Fârsî, no. 586, ff. 7b-22a.

11 Hazînî, Menba' al-abhâr fî riyâd al-abrâr, Suleymaniye Library, Shehid Ali Pasha, no. 1425, ff. 28b-29a.

12 Hazînî, Hujjat al-abrâr, Bibliotheque Nationale, Pers. A.F. 263, ff. 103b-173b; Francis Richard, Catalogue des Manuscrits Persans- Ancien Fonds- (Bibliotheque Nationale), Paris 1989, vol. I, p. 274.

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immigrated to the Ottoman lands from Central Asia and settled in Uskudar in Istanbul, where he continued his spiritual services until his death¹³. His work *Mukhtasar al-valâya* contains the subjects of tavajjuh (concentration), murâqaba (contemplation), râbita (spiritual bond between the shaykh and disciple), vahdat-i vujûd (unity of being) and sayr u sulûk (spiritual travel). The work is still unpublished¹⁴. However, its Ottoman translation was published in the Ottoman period.¹⁵

1.3.5. *Risâla-i Haqqiyya*, by Abdullah Nidâi Kâshgharî (d. 1174/1760). The author was born in Eastern Turkistan, he has taken his Naqshbandi training from Mavlânâ Azhar Kâshgharî, and his Qalandari training from Mollâ Amân Balkhî. When he moved Istanbul, he first served in Qalandarkhâna Tekkesi then in Murtazâ Efendi Tekkesi and he also died here. His Naqshbandi silsilah is as follows: Ubeydullah Ahrâr, Muhammad Qâdî Samarqandî, Ahmad Kâsânî, Muhammad Amîn Dahbîdî, Khâja Hashim Dahbîdî, Khâja Yûsuf, Hidâyatullah Âfâq Khâja, Mavlânâ Azhar Kâshgharî, Abdullah Nidâi Kâshgharî¹⁶. His work contains moral and sufi manners. *Risâla-i Haqqiyya* was published by Dr. Güller Nuhoglu including the Persian text as well as the Turkish translation¹⁷.

1.3.6. *Tûfân-i Ma'rifat*, by Khoja Nash'at Efendi (d. 1222/1807). His full name is Suleyman Nash'at and he was born in Edirne but spent his youth in Istanbul. He had both Mawlawi and Naqshbandi training. His Naqshbandi master is Shaykh Muhammad Amîn Karkukî. He taught Persian in Istanbul and gave lessons on *Mathnawi* of Rûmî. He wrote *Tûfân-i Ma'rifat* and argued that it is superior and better than Mîrzâ Bîdil's (d. 1720) *Tûr-i Ma'rifat*. The work is

13 Arabzâda Ilmî Mehmed Efendi, *Mîzân al-tarîk*, as manuscript in my personal library, f. 2b; Huseyin Vassâf, *Safîna-i Avliyâ*, vol. II, p. 48.

14 Samarqandî, *Mukhtasar al-valâya*, Suleymaniye Library, Es'ad Efendi, no. 1702; Millet Library, Ali Emiri Fârsî, no. 962, ff. 11b-92a; Istanbul University Library, FY, no. 69 (54 folios).

15 Samarqandî, *Tarjuma-i Mukhtasar al-valâya* (tr. Najjârzâda Mustafâ Rizâ), Istanbul 1273.

16 See for his life: Hamid Algar, "From Kashghar to Eyüp: The Lineages and Legacy of Sheikh Abdullah Nidâi", *Naqshbandis in Western and Central Asia* (ed. Elisabeth Özdağ), Istanbul 1999, p. 1-15.

17 Güller Nuhoglu, *Abdullah Nidâi-yi Kâshgarî ve Hakkîyye Risâlesi*, Istanbul, Simurg Yayınları 2004.

written both in poetry and prose and contains the subjects of morality, divine love and unity of being (vahdat-i vujûd). *Tûfân-i Ma'rifat* was not published yet. There are almost ten copies of the work in Istanbul libraries.¹⁸

1.3.7. *Kunûz al-ârifîn*, by Abdulqâdir Balkhî (d. 1923). The author was born in 1255 A.H. (1839) in Qundûz near Balkh. He traveled to Anatolia with his father Shaykh Sulayman, and stayed in Konya for a while, then settled in Istanbul. He became shaykh of Murâd Bukhârî Tekkesi (lodge) in Eyup after the death of his father. He had ijaza (permission) from Mujaddidiyya branch of Nakshbandiyya and Malâmiyye orders. His pedigree of masters from Naqshbandiyya is as follows: Ahmad Sirhindî, Muhammad Ma'sûm, Sayfuddin Sirhindî, Nûr Muhammad Badâ'ûnî, Mazhar Jân-i Jânân, Abdullah Dihlavî, Mavlavî Sâhib, Sayyid Muhammad Mîrzâ, Sayyid Sulayman Balkhî, Abdulqâdir Balkhî¹⁹. He has ten books all of whom are written in verse (rhyme). His work *Kunûz al-ârifîn* written in 1905 contains 5453 verses, and explains the sufi states (hâl) and stages (maqâm). I have a manuscript of this work in my private library.

1.4. **Persian Commentaries:** The following works can be cited as examples of Persian commentaries on Persian works.

1.4.1. *Manâzil al-qulûb*, by Abdullah Ilâhî Simâvî (d. 896/1491). This work, written in 889/1284, is the commentary of Rûzbihân Baqlî Shîrâzî's (d. 606/1209) *Risâla al-Quds*. It has been published by M. Taqî Dânishpijûh, inside the book entitled *Rûzbihânnâma* (Shiraz 1347/1968, pp. 387-421).

18 For the author see: Khoja Nash'at, *Dîvân* (compiled by Pertev Efendi), Istanbul University Library, TY, no. 42, ff. 1b-6a; Mehmed Tâhir, *Osmanlı Muellifleri*, vol. II, p. 461; Ali Güzelyüz, "Hoca Neş'et'in Hayatı, Eserleri ve Tûfân-ı Ma'rifet'teki Tasavvufî Görüşleri", *Âmî Araştırmalar*, no. 5 (Istanbul 1997), p. 167-175. *Tûfân-ı Ma'rifet's* manuscripts can be found in: Süleymaniye Library, Haji Mahmud, no. 3654; Süleymaniye Library, Es'ad Efendi, no. 2836/1; Istanbul University Library, FY, no. 844.

19 For his life and works see: Husayn Vassâf, *Safîna-i Avliyâ*, vol. II, pp. 226-230; Nihat Azamat, "Abdülkâdir Belhî", *TDV İslâm Ansiklopedisi*, Istanbul 1988, vol. I, pp. 231-232.

1.4.2. *Shaqâiq al-haqâiq*, by Ahmet Ilâhî (d. 9th/15th century). It is said that he comes from Bukhara originally and descends from Sadruddin Qonavi's progeny. He traveled to many countries and studied under several shaykhs, affiliated to Khalvatiyye, Malâmatiyya, Kubraviyya, and Naqshbandiyya orders, then he came to Anatolia during the reign of Fâtih Sultân Mehmed and began preaching in Edremit. He also preached in Ayasofya Mosque in Istanbul for a while and on the order of Fâtih he commented on Sadruddin Qonavi's *Miftâh al-Ghayb*. Later he settled in Bursa and continued preaching sufism in a lodge entitled Yoğurlu Baba Tekkesi. It is said that he died during the reign of Fâtih and was buried in the graveyard of his lodge at Bursa. The exact date of his death is unknown. His *Shaqâiq al-Haqâiq* is a Persian commentary on Mahmûd Shabustarî's mystical work named *Gulshan-i Râz*. It is in manuscript and not printed yet²⁰.

1.4.3. *Sharh-i Mathnawî*, by Muslimuddin Mustafa Surûrî of Gelibolu (d. 969/1562)²¹. He was the murid (disciple) of Naqshbandi shaykh Mahmûd Chalabi who was the khalîf (successor) of Amîr Ahmad Bukharî. He began writing this six volume Persian commentary on *Mathnawî* of Rûmî in 957 A.H. and completed it seven years later in 964. It is a complete commentary of *Mathnawî*. It is in manuscript form and not printed yet²².

Sharh-i Gulshan-i Râz, by Baba Ni'matullah Nakhjivânî (d. 920/1514) can be counted among the most important samples of "Persian Commentaries" by Ottoman Sufis.

2. Baba Ni'matullah Nakhjivânî (d. 920/1514) and *Sharh-i Gulshan-i Râz*

20 Istanbul, Topkapı Sarayı Müzesi Library, Revan Köşkü, no. 474, (180 folios).

21 Baghdādî, Hadiyyat al-ârifin, vol. II, p. 434; Mehmed Tâhir, Osmanlı Muellifleri, vol. II, pp. 225-226; Sa'îd Nafisî, Târikh-i Nazm u Nathr dar Îrân va dar Zabân-i Fârsî, Tehran 1363./1984, vol. I, pp. 392-393; Edith G. Ambros, "Surûrî", The Encyclopaedia of Islam (Leiden 1997), vol. IX, pp. 895-896.

22 Some manuscripts of *Sharh-i Mathnawî*: Istanbul, Beyazit Devlet Library, Beyazit, no. 3579 and no. 3769; Suleymaniye Library, Nafiz Pasha, no. 557-561 (volumes: 1-2-3-5-6); Suleymaniye Library, Serez, no. 1462 (only volume: 4).

Baba Ni'matullah b. Mahmûd Nakhjivânî who was born in Nakhjivân. He studied in Tabriz and got sufi education. He was a member of Naqshbandiyya order. A later anonymous *Silsila* (sufi chain) mentions him among the murids of Ubeydullah Ahrar; but this record is unreliable for the reason that it is not supported by other sources²³. At that time there were two Naqshbandi saykhs in Tabriz, namely Sun'ullah Kûzakunânî and his khalifa Darvish Akhî Khusravshâhî; and it is probable that Nakhjivânî got his sufi education from this line. As a matter of fact, a newly discovered handwritten *Silsilanâma*, mentions a person named Mavlânâ Baba-i Nakhjivânî among the murids of Khusravshâhî; and most likely that he is Ni'matullah Nakhjivânî. According to this source his pedigree of masters goes back to Bahâuddin Naqshband as: Bahâuddin Naqshband, Alâuddin Attâr, Nizâmuddin Khâmûsh, Sa'duddin Kâshgharî, Alâuddin Âbîzî, Sun'ullah Kûzakunânî, Darvish Akhî Khusravshâhî, Mavlânâ Baba-i Nakhjivânî²⁴.

We know that Nakhjivânî visited Khayyâsî Shaykh Dede Omar Rûshanî at his death bed in Tabriz in 892 (1487)²⁵. In Ramadân 902 (1497), Nakhjivânî completed his commentary on the Qur'an, which he had begun writing in Tabriz. In Sha'bân 904 (1499) he left Tabriz and immigrated to Anatolia, and he settled down in 905 (1499-1500) in Akshehir, a city near Konya. For a long time he was engaged in activities of teaching and guidance. He died in 920 (1514)²⁶. He is known as Ulwân Akshehrî²⁷. His tomb is at the Köyceghiz district of Akshehir city in Konya region. Although there is no information in

23 Anonymous, *Silsila al-turuq fi al-tasavvuf*, Suleymaniye Library, Es'ad Efendi, no. 3680, f. 60b.

24 Shaykhim b. Mavlânâ Baba-i Shirvânî, *Silsilanâma*, manuscript in my private collection, ff. 24a-24b.

25 Majdî Mehmed, op. cit., s. 282.

26 Ni'matullah b. Mahmûd Nakhjivânî, *al-Fawâtiḥ al-ilâhiyya wa al-mafâtiḥ al-ghaybiyye*, Istanbul 1325/1907, quoting from the addition by the publisher at the end of the second volume with the title "tarjuma-i hâl-i mufessir" (unnumbered 2 pages). Some sources registers the date of his death as 902 A.H. See, Muhammad Ali Tarbiyat, *Dânishmandân-i Âzarbâyjân*, Tehran 1314/1935, p. 61; Mehmed Tâhir, op. cit., vol. I, p. 40.

27 Nafîsî, op. cit., vol. I, p. 282.

sources whether he guided murīds, he must have educated some murīds given the fact that he established a zâwiya (lodge of dervishes). According to the foundation contract (vaqfiya), "Awqâf-i Zâwiya-i Baba Ni'matullah Nakhjivânî" which was written in 992 (1584) during the reign of Sultan Murâd III., Nakhjivânî's son Mavlânâ Hâjî 'Ali Chalabi is authorized to appoint the trustees (mutavallî) and the shaykh of the zâwiya, and the restoration and renovation of the zâwiya shall be carried out on his order and approval. Today there is no trace of this zâwiya²⁸.

Some of the works of Nakhjivânî are: 1- *al-Fawâtiḥ al-ilâhiyya wa al-mafâtiḥ al-ghaybiyya*: It is a commentary (tafsîr) on the Qur'an in Arabic, and supposedly he wrote this commentary without consulting any other previously written commentary on the Qur'an²⁹. It has been published in two volumes (Istanbul, 1325/1907). 2- *Sharḥ-i Gulshan-i Râz*: It is an exposition (sharḥ) in Persian on Shabazzari's *Gulshan-i Râz*. 3- *Risâla*: Although its name is not registered, it is an Arabic work treating the topic of being (vujûd) from the perspective of the theory of unity of being (vahdat-i vujûd). Mehmed Tâhir of Bursa calls it *Risâla al-vujûd*³⁰. Apart from these, Nakhjivânî is also credited with the authorship of *Hidâyat al-ikhwân*, *Hâshiya alâ Fusûs al-hikam* and *Hâshiya alâ Tafsîr al-Baydâwî*³¹. Because of carelessness, most of the works registered under the name Baba Ni'matullah Nakhjivânî in library catalogues of Turkey belong, in fact, to the Shâh Ni'matullah Walî Kirmânî (d. 834/1431), founder of the Ni'matullâhiyya order.

The following may be concise information about the *Sharḥ-i Gulshan-i Râz*:

28 Ibrahim Hakki Konyalı, Nasreddin Hoca'nın Şehri Akşehir, Konya 1945, p. 476.

29 Majdî, op. cit., p. 360; Khoja Sa'duddin, Tâj al-tavâriḥ, Istanbul 1279-1280, vol. II, p. 593-4.

30 Nuruosmaniye Library, no. 2386, f. 1a-78a. Mehmed Tâhir, op. cit., vol. I, p. 41.

31 Majdî, op. cit., p. 360; Baghdâdî, Hadiyyat al-ârifin, vol. II, p. 497; Mehmed Tâhir, op. cit., vol. I, p. 41; Nafîsî, op. cit., vol. I, p. 282.

This work's manuscript copies are available in Istanbul³², Tehran³³ and Berlin³⁴. This work was completed in Jumâd al-Ukhrâ 906 (1500). Since Nakhjiwânî was settled down in Akshehir in 905, he must have composed this work therein. Except for a few quotations from Farîduddin Attâr, he hardly mentions any work or person. He examines the issue of being (vujûd) in this work. The following are quotations from the work to give an idea about his study: "According to the people of love, God has a specific manifestation (zuhûr) at every level of being"³⁵.

"After the spirit woke up of its sleep of carelessness and forgetfulness, following its natural (fitrî) inclination, it began thinking about its true fatherland and its true origin"³⁶. "It is the level of absolute unity (Ahadiyyat), which is also called 'Amâ-yi Mahd and Sawâd-i A'zam, where all divine names and attributes are folded up and disappeared, becomes manifest in the letter "mîm" of the word "Ahmad," which completes the circle of being"³⁷.

Conclusion:

To sum up, Sufis of Anatolia, who wrote their works in Persian, have made important contribution to Persian language and literature. They constructed a bridge between Turkish and Persian cultures. It is the Sufi literature where these two cultures mostly came together. Today Sufism still has the function of bringing these two neighbour cultures closer, as it had in the past.

32 Suleymaniye Library, Lala Ismail, no. 168, ff. 2a-246b; Istanbul University Library, FY, no. 907, ff. 1a-271b.

33 Tehran University Central Library, no. 4077. bk. Ahmad Munzavî, Fihrist-i Nuskhahâ-yi Khattî-yi Fârsî, Tehran 1349/1970, vol. II, p. 1250-1251.

34 Staatsbibliothek Preussischer Kulturbesitz in Berlin, MS Orient. Oct. 2308. Bk. Wilhelm Eilers- Wilhelm Heinz, Verzeichnis der Orientalischen Handschriften in Deutschland: Persische Handschriften, Wiesbaden 1968, p. 97.

35 Nakhjiwânî, Sharh-i Gulshan-i Râz, Istanbul University Library, FY, no. 907, ff. 3b.

36 Nakhjiwânî, ibid, ff. 4a.

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